

# The Brethren's Evangelist.

H. R. HOLSINGER & CO.,

"LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST, LET US GO ON UNTO PERFECTION."

\$2.00 per Annum in Advance.

VOL. VI.

ASHLAND, O., WEDNESDAY, APRIL 2, 1884.

NO. 14.

## ENCOURAGEMENT.

BY S. J. BISHOP.

Do you sometimes feel discouraged,  
In the battle for the right?  
When the cruel tempter tempts you,  
Do you almost yield the fight?  
When a melancholy spirit,  
Settles down upon your soul;  
When dark clouds of disappointment,  
O'er your brightest hopes do roll;  
Are you tempted to surrender,  
And to give in to despair?  
Then remember that dear Jesus  
Hath for you a tender care.  
Oh! then remember that he died,  
On rugged Calvary's Mount;  
Remember from his bleeding side,  
Flows an everlasting fount.  
Go to him in earnest prayer;  
Ask him for sufficient grace;  
In your silent meditation,  
Seek your heavenly Father's face;  
Tell him all your little troubles,  
Tell them to him o'er and o'er;  
All your hopes and fears revealing,  
And you need not sorrow more.

## IN HARVEST THOU SHALT REST.

BY SUSAN SIDLE.

"Six day thou shalt work, but on the seventh thou shalt rest. In earing time, and in harvest, thou shalt rest." Exodus 34:21.

These words are easily remembered, easily understood and easily applied in practice. They relate to the holy Sabbath of the Lord. They were originally given by express revelation to the nation of Israel, in the wilderness, after they had been miraculously delivered from the bondage of Egypt, and after the decalogue, or ten commandments had been spoken from Mount Sinai, by the voice of Jehovah, and written with his finger on tables of stone. The divine promise had been constantly fulfilling. From day to day, and from week to week, he gave them of the corn of heaven. The words "In harvest thou shalt rest," were given after they had been gathering, and when they would still be gathering to the end of forty years, the harvest of the skies; six harvest days every week, and a double harvest on the sixth day or the day before the Sabbath. "And it shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily. See, for the Lord has given you the Sabbath; therefore he giveth you on the sixth day the bread of two days. Exodus 16. To the twelve tribes as candidates for entering and possessing the goodly promised land of Canaan, these words were given them, that when in Canaan they should gather the harvest of the field, even in the busy season of the harvest, they must practically remember the divine admonition, "In harvest thou shalt rest." When, therefore, we read in the inspired sacred history "Israel served the Lord all the days of Joshua, and all the days of the elders that ever lived," Joshua, we cannot doubt, kept the Sabbath and practically regarded the divine admonition, "In harvest thou shalt rest." In the days of Joshua and Caleb, those highly honored friends of God, not only Israelitish farmers rested from the labors of the plough field and harvest field on the Lord's day, but Israelitish mechanics, bakers and butchers, and merchants in that age rested from their servile and worldly employments on the Sabbath day. Then let Americans in similar employments go and do likewise.

"And in harvest thou shalt rest." Read the thirteenth chapter of Nehemiah from the fifteenth to the twenty-third verse. There we can read what was done with the Sabbath breakers that came to the city with their produce on the Sabbath. No doubt they came in the early morn, before the rising of the sun; but the gates were closed and they had to remain outside until after the Sabbath. Are there those now in our day that use the first early hours of the holy Sabbath morning for their own benefit, and make Jesus Christ a second matter. Mary went to the sepulcher early in the morning before the rising of the sun, to see her risen Lord, and no worldly object would have drawn her from the place. Then let us that have professed the name of Jesus go and do likewise, and remember and not forget the holy Sabbath day.

"And in harvest thou shalt rest." Rest is sweet. A restorer of the weary and a soother of the troubled mind. If we should have performed some laborious task, and could not

rest, how much we should seek for it. How much more should we seek for rest for the soul that can never die. The Savior calls us: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Not only for this life but life eternal. He tells us farther: "Take upon you my yoke and learn of me, for I am meek and lowly in heart, and you shall find rest for your souls, for my yoke is easy and my burden light. Take up your cross and follow me." We well know that there is a rest for the people of God. "Happy are the dead that die in the Lord for they shall rest from their labors, and their works do follow them." "Then come ye faithful of the Lord and inherit the kingdom prepared for you from the beginning." Then we shall rest from our labors, and reap the reward thereof with delight, and as none but the hungry can relish food, and none but the weary can enjoy rest, so none but those that hunger after righteousness shall be filled, and none but the weary pilgrims that travel in the footsteps of Jesus shall find everlasting rest. It is a precious privilege to sit down and listen to the language of a Christian pilgrim, who has walked with Christ many years, struggling through trials and temptations, sometimes almost despairing sometimes rejoicing in hope, always trembling lest he should not be among the number who endure to the end, but at length brought safely forward to the threshold of the heavenly kingdom. With what calm, deep-toned gratitude does he survey the past as it stretches away, dim and distant to the retrospective view. A sweet solemnity often possesses the mind, while retracing past intercourse with the departed friends. How much is this increased, when they were such as lived and died in the Lord the remembrance of former scenes and conversation with those who we believe are now enjoying the uninterrupted happiness of a better world, fills the heart with pleasing sadness, and animates the soul with the hopeful anticipation of a day when the glory of the Lord shall be revealed in the assembling of all his children together, never more to be separated. Whether they were rich or poor while on earth is a matter of trifling consequence. The valuable part of their character is that they are now kings and priests unto God.

Dear reader, shall you and I appear there likewise, to enjoy the company of that happy throng and be forever blessed. Dear reader, it matters not whether we are rich or poor in this world's goods. The question arises are we clothed with humility and arrayed in the wedding garment of a Redeemer's righteousness. Are we turned from idols to serve the living God? Are we sensible of our emptiness, flying to a source of fullness to obtain grace and strength? Hast thou a crown laid up for thee? Is thine heart set upon heavenly riches? If through grace thou dost love and serve thy Redeemer, then the lines have fallen unto thee in pleasant places. Thou hast a goodly heritage; press forward in duty, and wait upon the Lord, possessing thy soul in holy patience. Then go thy way until the end be, for thou shalt rest and stand in thy lot at the end of thy days, "For in harvest thou shalt rest."

East Coventry, Pa.

## MAN.

I presume it will be admitted by all who gave the subject any thought, that God has created all men free and equal, and that they have equal rights to life, liberty and the pursuit of happiness. And that in the uninterrupted enjoyment of these rights, he may reach the highest possible state of his own perfection and felicity, answering the original design of his creation, to the glory of God, the Father. But in the enjoyment of this liberty he cannot infringe upon the rights and liberties of others, without impairing his own happiness and also that of others. Therefore, it is clear that man, in the enjoyment of his inherent rights in the pursuit of happiness, is restricted by the rights of other, to such channels and means as will not in any way enslave or injure himself or his fellowmen. And that a departure from these moral restrictions is only an abuse of his liberty—a sin—and will be followed by pain and remorse, as surely as cause is followed by effect.

It is the design of the Creator that man should be happy in the enjoyment of his liberties, answering the purpose of his creation to His glory. But man has abused his liber-

ties, been corrupted by his own sin, all the faculties of the soul, though none of them lost, have become weakened, dwarfed and obscure, and in his present state, is ignorant, stupid, blind and enslaved by sin, unhappy himself and constantly making others around him unhappy.

In order to awaken, quicken, educate and elevate him to his proper normal sphere, the great remedial system of gospel grace has been provided, and its renovating power thank God, is being seen, felt and enjoyed by thousands of our race in almost every land. Thus slowly but surely God is, through Jesus Christ, saving the world. When we come to consider the means by which God has provided for man's restoration and salvation, we are at once impressed with its beauty and wisdom, and must conclude it is divine. The same gospel means necessary for his education and exaltation to life eternal, is the means to be used in the enjoyment of the most perfect liberty, consistent with his own happiness.

In connection with man's physical training and discipline, in order that he may be happy, the mental powers must be developed, the heart cultured; and when he is thus equipped, physically, mentally, and religiously, he goes forth in the pursuit of present and eternal happiness. Ascending in the scale of perfection, imbibing more and more of the divine nature, with a useful and varied experience his faith and trust in God grows stronger. His affections run out after those that are sinking down beneath the weight of sin and degradation. And under a realizing sense of God's truth and grace, he enhances his own happiness by making others happy. He neither envies the rich nor despises the poor; but measures man by the true standard, his character and virtue.

When "man is clothed and in his right mind," filling his proper sphere, he is the noblest of God's creatures, and scripturally said to be the image and glory of God. But out a new nature, and God's love shed in the heart, his tendency is downward, misery of his own sinfulness, the goading lash of a guilty conscience, with the lasting remembrance of slighted me the refusal to accept the grace of God through Jesus Christ, will of itself be a sufficient hell, without a lake of fire and brimstone.

O! that all would be wise a vision now, in this, the day of visitation. Dear Christian friend have felt that the Lord is good a not become weary in well doing season we shall reap if we faint not. privilege now, as we journey through have many blessed foretastes of the joy of the world to come, and may we not reasonably hope as we approach the golden city and are losing our hold on earth, to drink deeper draughts of the water of life. Yes, blessed anticipation. By faith I believe that just when we shall most need it, when we are about to exchange worlds, amid the sorrows of the farewells of those we love on earth, and the joyful greetings of loved ones in heaven, when we for the moment shall stand so near the boundary line between time and eternity, that the gentle zephyrs of both worlds, will fan our brows at the same instant, our ears shall be greeted by heavenly music and the delightful rustling of angels' wings. O for such an advent into the kingdom of God, who would not faithfully live, who would not willingly die! At God's right hand there are pleasures forever more.

Brethren and sisters, let your motto be onward, upward, and HEAVENWARD.

JAMES A. RIDENOUR.

Botetourt Springs, Va.

There is always a voice saying the right thing to you somewhere, if you will only listen for it.

Lose not thy own for lack of asking for it. It will bring thee no thanks.

The best education in the world, is that got by struggling to get a living.

Have the courage to wear your old clothes until you can pay for your new ones.

Make your enemies transient, and your friendships immortal.

Practice flows from principle, for as a man thinks, so he will act.

To know how to wait is the great secret of success.

## FOR PEOPLE WILL TALK.

I don't imagine my feeble criticisms will hurt the feelings of our ministers; but when I had finished my last paper, I was shocked at my temerity in "speaking right out in meeting." However, the subject is so full of interest to me,—the occasions when I have sufficient courage to reverse the usual order of things, and preach, instead of being "preached at," so rare, that I am sure they will allow me the privilege of saying a few more words. I want to ask them to be original—to drop hackneyed, thread bare phrases, and oft-used, exaggerated simile. To make my meaning plain, let me give an instance.

I wonder why, when our aged brothers and sisters are referred to, some of our brightest and most original men must invariably say: "The fathers and mothers of Israel." When I first heard that figure I thought it a beautiful and appropriate one. I still do, but constant use has made it, and many other like expressions, lose their freshness, and become like the annual spring poem of the country papers.

A sermon, or an article, filled with the much used phrases, loses its interest by the familiar sound or look it has. It is like greeting one of our home folks, when you see the well known words. You appreciate their worth, perhaps, but they do not incite you to investigation or inquiry, as would original thought clothed in pure simple original language.

I know some good, sincere men, who have a prayer—the same one—that they use on all occasion; a prayer, so full of metaphor—the ideas so lost in figurative rhetoric (?) that the ordinary mind, on first hearing it, fails to grasp the tenor of the petition, and how can it then join in the devotion? How say amen, unless you do so trusting all is as a prayer should be. The human mind varies so strangely—forms of expression and tastes differ so widely, that, while such may be a prayer to the one who utters it, it may be a mere jargon to another who would approach the one of grace with a simple, child-like prayer, just as their need became apparent.

"Our Father" is the only prayer that covers the ground, hence the only one suitable for occasions; and it seems to me, when the prayer comes from the heart, when it becomes with our Heavenly Parent, set forms of prayer must fade away, that in humility we become as little children, and pray as

ever, important as I consider these criticisms—important in the avoidance—are as nothing when compared with the requisites of our teachers and leading men. And of these there is no one so all important as consistency, the rarest "jewel" in the casket.

I know a man who, when in the pulpit, impresses one so much with his earnestness, that you are quite sure he means what he says—believes it and practices it, who when he tells his people of their duty relative to the Sabbath School, is so earnest, so direct, that you feel his heart is in the work; but when Sabbath after Sabbath finds his place vacant there, he reminds me of the army chaplain who told "the boys" to do as he said, not as he did. I know a man who preaches charity towards his brother's errors and shortcomings, but who does not hesitate to judge and condemn the apparent failings of those who do not see through his glasses—his blue glasses. What are we to think of these men as ministers? Are they the men we need to build up our church—to strengthen the weak—to reclaim the fallen? This is an observing generation, and such inconsistencies can not, ought not, escape just criticism. I do not doubt but these men are thoughtlessly erring—they have forgotten self-examination; but the prayerful, earnest Christian has no right to be careless of these matters, and if he be such in truth, will not. But, thank God! we see few men like this. We hope soon to see not any. Thank God! for the noble, consistent loyal men He has given us, to whom we can look for spiritual guidance and instruction, and find their lessons exemplified in the beautiful lives they lead. They have not only the love and respect of all who know them; but always their prayers and their sympathy. ONE.

Those who command themselves command others.

Honesty provides the most certain conditions for safety.